A BRIEFE ANSVVERE TO CERTAINE Objections againſt the *Treatiſe of Faith*, made *by* Ez. CVLVERVVELL.

Clearing him from the errors of *Arminius*, vnjuſtly layd to *his charge*.

LONDON,
Printed by *I. D.* for *William Sheffara*, and are to be ſold at his Shop at the entrance in out of *Lumbard* ſtreete into *Popes*-head Alley. 1626.

BIBLIOTHECA·BODLEIANA

Christian Reader,

Although my great care in setting forth *A Treatise of Faith*, was to deliver that truth which I gathered out of the holy *Scriptures*, and, keeping in mine eye, the marke I aimed at, To strengthen the weake in faith, I purposely avoyded all con-

troverſies which might entangle weake Iudgements : Yet now of late I perceiue, that, as my Labours haue had good approbation of the Learned, and haue beene profitable vnto weake Chriſtians, ſo ſom few haue by ſpeech and writing manifeſted their differing judgements from me, and an hard cenſure of me; which I had purpoſed to paſſe by in ſilence: but meeting of late with a *briefe confutation* in print, of ſome cheife points

in

in my Booke, which might ſtumble many weake ones, I hold my ſelfe bound in Conſcience to maintaine the truth by me delivered, and to cleare my ſelfe from many vniuſt imputations. Wherein paſſing by the *Author*, and all his intentions, I will touch the principall points gainſayed. This formerly I had done, and ſent to the *Author* before he publiſhed his *Confutation*. Therefore he had no juſt cauſe to make my defect of an-

swer a cause of putting his *Confutation to the presse*, as he alledgeth in his *Epistle to the Reader*.

[a] pag. 4. HIS[a] first exception is against these words, *Many of Gods children doe not enioy that sweete life and blessed estate in this world, which God their Father hath provided for them*. Any indifferent Reader may see his grosse mistaking herein. For what I speake of Gods bountie in providing meanes, whereby his children might liue more comfor-

fortably, if the fault were not in thẽſelues, he vnderſtãds of Gods Decree, which is vnchangeable, and cannot be fruſtrated. So that all his Diſcourſe hereof, as many others, might well haue beene ſpared.

The[b] ſecond, and indeed the onely point in queſtion is, *Whether Saluation in Chriſt, be in the Goſpell proclaimed and offered in generall to all that heare it, or onely tô the Elect.* The former I hold & proue by moſt euident Scrip-

[b] pag. 7. 8. &c.

tures, as, I doubt not, the Learned will approue.

Herein I haue, beſide many other Orthodox defenders of the truth, both ancient and modern, the conſent of that famous *Synod at Dort*, wherein were aſſembled a great number of learned *Divines*, out of the Reformed Churches. Their own words I will ſet downe, that all may ſee how I agree with them.

Chap. 2. Art. 5. *It is the promiſe of the Goſpell, that whoſoeuer beleeveth*

leeveth in Christ crucified, should not perish, but haue life everlasting: which promise, together with the iniunction of Repentance and faith, ought promiscuously and without distinction to be declared and published to all men, and people, to whom God in his good pleasure sends the Gospell.

Art. 6. But for as much as many being called by the Gospell, doe not repent nor beleeue in Christ, but perish in their Infidelitie, this comes not to passe for want of, or by any insufficiency of the sacrifice of Christ offered vpon the Crosse, but by their owne default.

This ſhall ſuffice for my defẽce in this point. As for further Confutation of his arguments to the contrary, it is not my purpoſe to charge the Preſſe with more Controverſies among our ſelues. Onely this I will ſay (which may be a ſufficient anſwere to all his Allegations) that all the Scriptures which reſtraine the merits of Chriſt to ſome onely, are to be vnderſtood of thoſe that ſhall enioy them: but thoſe Scriptures which enlarge

large Christs Merits to all, are to be meant of the *Offer* onely, or proclaiming them to all, though many of them never partake of Christ. So then the *Generall offer* doth not make all partakers of Christ: nor the *Speciall Partaking of Christ*, hinder the generall offer.

By *Offer* I meane onely the *outward Calling by the Gospell*, which none can deny to belong *to many that are not chosen*. This I affirme to be the onely ordinary seed to beget

Math. 22. 14.

beget ſaving Faith. My Adverſary taketh this *Offer* for a *Promiſe* to haue Chriſt (which I confeſſe that none ſhall haue but the Elect) and ſo he ſpends much labour in vaine.

[c] pag. 16. &c.

Whereas [c] he chalengeth all the Scriptures by me alleaged, to proue the *generall Offer*, to be miſapplied, for that he would haue them to be vnderſtood of the *Elect onely*, I muſt referre this alſo to the judgement of the Learned; with ſubmiſſion to their cenſure.

ſure, I profeſſe, I cannot find any one clear place where the VVORLD muſt of neceſſitie be taken for the ELECT *onely*. For the *wicked* in the world it is oft vſed; and more generally, for all *Mankinde*, as Mr *Calvin*, with ſundry other great *Divines* vnderſtand it, even [d] in the place where he miſalledgeth him to the contrary. In this Scipture (*God ſo loved the World, that he gaue his onely begotten Sonne, that whoſoever beleeveth in him ſhould not periſh, but haue everla-*

[d] Io. 3. 16.

ſting

sting life) I desire may be considered, if the *World* be not divided into beleevers, who shall be saved, and vnbeleevers who shall not be saved: which cannot be vnderstood of the *Elect* onely. As for [e] this most manifest scripture *preach the Gospell to every creature*) to vnderstand the *Elect*, is vnreasonable. Therefore I professe that his Accusation is vniust.

e Mar. 16. 15.

He commeth [f] in the next place to my maine argument, wherein he fowly mistaketh my mea-

f pag. 20. &c.

meaning, not well consi-
dering my words. For
what I ſpeake of the
knowledg of a pardon
proclaimed, he vnderſtands
of the knowledge of a
pardon *embraced*, which
belongs onely to a be-
leever: but the procla-
mation of a pardon,
muſt be knowne to an
vnbeleever before he
can beleeue; which is
that that I maintaine.

After this he obiec- 8 pag. 26.
teth, that *there be many o-
ther ſtrange paſſages* where-
in he doth much miſ-
take my plaine mea-
ning.

ning. One of the ſuppoſed *ſtrange paſſages* is, that I ſay, *By divers conſiderations in a man voyde of faith, faith may be gotten*, as if I meant that this might be effected without the helpe of the Spirit: whereas to ſhew my ſelfe an enemy to *Univerſall grace*, and ſo to cleare me from *Arminius* his errors, I plainly ſay, that *None can attaine vnto faith without the ſpeciall grace of Gods Spirit* (pag. 42 82.) to which purpoſe I cite ſundry Scriptures prooving the ſame.

[h] Ano-

h Another of the objected *ſtrange paſſages* is, that *I make ſorrow for ſinne, and deſire of remedy, cauſes of faith.* But thoſe words are none of mine, they are his collection from theſe words of mine, (pag. 44.) *Vnder the cauſes I comprehend all that work of God, whereby he worketh faith in any.* Vnder that worke of God, among other things, *I mention ſound ſorrow for mans miſery, and fervent deſire after Chriſt the remedy.* Let any indifferent *Reader* now judge if I make not *Gods worke* the

h pag. 27.

the cauſe of faith: and theſe, with other particulars, ſuch gifts as God worketh in vs before faith.

[i] pag. 29. In the next place[i] charging me with *Arminianiſme* moſt vnjuſtly; he taketh in hand to confute *Vniverſall Redemption* by many Arguments. But ſeeing I haue purpoſely avoyded that queſtion, and doe from my heart deny, that *every man is actually reconciled by Chriſt*, and affirme, that *none haue any benefit by Chriſt, but Beleevers and their ſeede*: I leaue

leaue the ſcanning of his arguments to his adverſary whoſoever he be: and I doe here teſtifie vnder my hand, to all poſteritie, that I renounce all *Arminius* his errors: and giue my full conſent to the *Synod of Dort.*

As for theſe phraſes, (*God hath made a deed of gift, and grant of Chriſt to mankinde*, yea *to all ſinners excepting none*,) and other like to them, which he preſſeth againſt mee, they are to be taken of Gods diſpenſatiõ of his mind

mind in and by the Gospell : and so much is expressed by me (pag 36.) in these words; *Making so free a grant thereof,* in the Gospell, *to all sinners excepting none.*

Any indifferent Reader may see, that my maine scope is, to draw every one that heareth the Gospell, to beleeue, by this, that *Christ and his benefits be proclaimed to him, and shall never be bestowed on him, vnlesse he beleeue*; which is far from *Arminius* his errors.

Lastly, where he conceiveth

ceiveth ſome contradi-
ctions in my Booke, it
is cleare they be his cõ-
ceipts, as will evidently
appeare by the particu-
lars.

Concerning the firſt
pretended contradicti-
on, his words are theſe,
[k] *You ſay, that all Gods promi-*
ſes made to the Elect, are ab-
ſolute, (pag. 141.) And
againe, *Moſt of the free pro-*
miſes of the Goſpell be pro-
pounded with ſome con-
dition. What contradi-
ction is in theſe words?
Are theſe termes (*abſolute*
& *vpon ſome condition* con-
tra-

[k] pag. 39.

tradictory)? Are not the conditions required in the Gospel, absolutely promised to the Elect? The distinction which I make of promises absolute and conditionall, sheweth, that there is no contradiction in those words. These well agree, that *The Elect cannot faile of that which God promiseth to them*, and *all others to whom God offers salvation, shall not obtaine it, because they beleeue not.*

Another pretended contradiction he thus ex-

expreſſeth, *I take it that the manifeſtation of GODS counſell to the heires of promiſe* (pag. 209.) *croſſeth the generall offer.* Who would ſo take it but he? it being Gods eternall counſell to ſaue none but the Elect, which he manifeſteth to *Abraham* and his ſeed according to the Faith; this nothing hindereth the generall offer, and proclamation of pardon to the Reprobate, to make them inexcuſable for refuſing mercie offered.

A third pretended contradiction is, that I say, *God out of his faithfulnesse freely bestowes that which he offereth and sealeth* (pag. 357.) and that *Many doe not receiue that which is promised and sealed* (pag. 358.) What contradiction is it to say, that *Many for want of faith receiue not that which is promised*? God faithfully performeth what he offereth in the Word, and sealeth by the Sacraments, but onely to such as by faith receiue both.

FINIS.